

THE  
*Instructor*  
AUGUST 1945



PHILIP

Publishers: Deseret Sunday School Union, 50 North Main Street, Salt Lake City, Utah. Published the first of every month at Salt Lake City, Utah. Price \$1.00 per year, payable in advance. Entered at the Post Office, Salt Lake City, as Second Class matter. Acceptable for mailing a special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 8, 1928. Copyright 1945, by George Albert Smith, for the Deseret Sunday School Union Board.

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# THE INSTRUCTOR

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Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints  
Devoted to the Study of What to Teach and How to Teach  
according to the Restored Gospel

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Editors: President George Albert Smith, Milton Bennion · Manager: Wendell J. Ashton

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## *The Family— A Co-operative Institution*

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MILTON BENNION

ONE of the greatest human needs today is training in and devotion to the practice of co-operation. It has been a fundamental of the religion of the Latter-day Saints from the beginning.

The family as an institution rests upon thorough going practice of this principle. The marriage ceremony is itself a pledge of co-operation on the part of the husband and wife. It is assumed that each is devoted as fully to the welfare of the other as to his own.

This union is in the first place a spiritual one. If this is not properly understood and appreciated other aspects of co-operation in the family may not be realized. If, however, this spiritual union is not developed into a thorough going co-operative enterprise involving the social and economic aspects of family life it is not likely to succeed. A mere abstract unity has very little binding power and may fail utterly in the training of its junior members in appreciation and practice of the principle of co-operation. Thus it may not contribute to the stability of society and the general welfare of the community.

What then are the essentials of the co-operative life of the family? They were relatively simple under pioneer conditions when most families lived on farms where they produced most of what they consumed and engaged in household duties required to meet the needs of all. Under these conditions each could serve the group in proportion to his ability and each could receive in proportion to his needs. The family property, under ideal conditions, belonged to the group and its benefits were shared by all.

This constitutes the family an economic unit, which it should be under all conditions, if it is to fill its proper functions. Whatever property husband or wife brings into the family should become family property. The same is true of wages, salaries, and income from business owned or operated by the family. This principle may be violated by either party to the marriage contract holding out income as purely individual, and to be used without consultation.

The family budget may and should be, subject to necessary adjustments, set aside definite sums for the personal expenses of each member. This budget, however, should be determined by group consultation with due consideration of the total income or anticipated income and the needs of each member of the family.

As to the needs of children this is, of course, determined by the parents, who are normally more concerned about their children's welfare than about their own comfort and pleasure. Participation in determining uses to be made of the family income may well begin in youth and increased with age and experience in economic affairs.

Under conditions in which many families now live where individual members secure employment, and regard their wages as strictly their personal property, there is still the possibility of maintaining economic unity. This may be done by all having part in determining how best to spend the total income for the greatest good of all. Even though they earn separately they may spend and enjoy together and thus continue to practice family economic unity.

Thus experience within the family may lay the foundation for co-operation on a larger scale, provided the spiritual principles involved are properly conceived and become a part of the nature of each individual. Otherwise even the practice of family unity may result in family group selfishness, as it sometimes does.

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## Our Cover Picture

This picture, too, is of a statue by the sculptor Thorwaldson. It is of Philip, one of the original twelve apostles of Jesus. The name is Greek, and means "lover of horses."

There is reason to believe that Philip the Apostle and Philip the Evangelist are one and the same person. The two are explicitly identified by Polycrates (about 190 A.D.), by Papias (about 140 A.D.), and by Clement of Alexandria (about 190 A.D.). If this be a correct assumption, then we know considerable about him.

He was probably born in Greece. According to John, he introduced some Greeks to Jesus. He was married, and had four daughters, who are said by Montanus to have been "prophetesses." And according to John, too, Philip was appointed to distribute alms to some widows. "All the persons mentioned in this list have Greek names, which would seem to indicate Philip's Greek origin." Philip seems to have moved to Caesarea after the martyrdom of Stephen, which resulted in the persecution of the saints in Palestine.

# George Q. Cannon

JOSEPH J. CANNON

## *A Capricious Judge Gives Him a Prison Sentence*

The interesting transaction by which the Church acquired, at a price set by the brethren, the city home of George Q. Cannon, called the "big house," was critical in his life. The consideration was largely the amounts he had drawn during the eighteen years of his apostleship, and he was happy to do this for the Church he loved. The transaction made it necessary to decide on new homes for his wives and children, and the decision was an important one.

It has been stated earlier that he possessed a stretch of poor land along the Jordan River three miles from Temple Square. He now desired to establish his family there. Elizabeth and his other wives did not relish the idea. The isolation and difficulties were not to their liking. It is interesting how he met this situation as shown in a letter to Eliza, his third wife, written from Washington under date of April 18, 1878:



George Q. Cannon

"As I told you, I sold my house in the city. The principal part of what I am to receive for it is to be applied on my account for what I drew while I worked for the President and the Church. This enables me to stand clear of all obligations, and my services to the Church have been rendered without pay from it. I feel very glad at having been able to make this arrangement. The question now arises where shall we build and in what form?

"I want if possible to gratify your wishes as well as the wishes of all my family. I hope we will be united in our views upon this point. What I would like is to build not far from where the present farm house is, so as to have the family together, and the children where they can associate together and where I can have a school. That is my wish. You know my ideas about the kind of house I would like you to occupy, but upon this point I do not wish to be strenuous.

"I would very much like to have Sarah Jane and you and Martha get

together and take this matter up, and decide upon what you think is best, seeking the counsel and aid of the Spirit of the Lord. If you feel unitedly that you would prefer having your houses separate and not too far apart, I will endeavor to comply with your wish. If on the other hand you would like them connected and yet separate, all right. If you would like them to be made one building each to have her separate apartments for herself and children, all right. . .

"You expressed a wish to have a place in the city. Unless there is some stronger reason than I heard you advance for this, I think you will find living near each other more advantageous, but I do not wish to bring any pressure to bear upon you, to force a compliance with what I consider best. I will do as I said I would, that if you insisted on having a place in the city I should do my best to procure it for you."

The wives evidently voted each to have her own house on the "farm" because soon on the low, flat, treeless, salt grass pasture south of the farmhouse rose three two-story houses, spaced at a convenient distance apart. They were located together in this lonely spot in harmony with the persuasive husband's desire. That farm, which formed the residence of George Q. Cannon and his family for the remainder of his life, supplies one of the intriguing stories of the Mormon social system of that period.

With the distribution of the es-

tate of President Brigham Young and the signatures of the heirs to agreements regarding the settlement made by the executors and approved by the court, it appeared that the end of this difficult matter had been reached. This was not the case. Before the executors were discharged and their bonds cancelled, one of the heirs, a daughter who had married away from Utah, commenced suit which six others of the heirs joined and the unfriendly district court took the matter up,

The essence of the suit was the claim that the executors had transferred to President John Taylor and others for the Church certain property that should have been divided among the heirs. Judge Boreman appointed receivers and ordered all property of the estate turned over to them. This was done. President Taylor answered through his attorneys, as did the executors, George Q. Cannon, Brigham Young Jun. and Albert Carrington, that the division had been made properly and that the heirs had received all that was due them. Brigham Young Jun. was of course one of the heirs and many of his brothers and sisters disapproved strongly of the litigation.

On the refusal of the executors to give a bond that they would return the property already distributed, Judge Boreman adjudged them in contempt of court. This meant imprisonment unless they purged themselves of the contempt. At this point let us quote from the journal of George Q. Cannon:

"July 31, 1879. Efforts were being made by our attorneys to get us relieved from imprisonment by giving bonds. Sutherland and McBride and Tilford and Hagan, the plaintiff's lawyers, are willing to take a bond from us of \$150,000, the condition of which is that if at the final trial and decision of the case that amount or any less amount be adjudged against us, we shall pay it. Our attorneys urge us to give this bond and avoid going to prison. Their arguments are plausible. They almost prove that nothing can be gained by doing so; but that our better course is to purge ourselves from contempt. Bro. Carrington is convinced by their arguments and is in favor of our giving these bonds. To my mind it is as plain as the light of day that I shall not ask any of my brethren to go on this bond. I shall go to prison rather than do this. We have already given bonds as executors for \$100,000 each. All that we have in the world is pledged on these bonds. If we give a new bond of \$150,000 we drag more of our brethren into trouble should the courts decide against us. In that event we should be stripped ourselves and jeopardize them."

"Friday, Aug. 1st. went to court. I told the lawyers we were ready to submit to the order of the court and go to prison. They still urged us to try and get bonds. Bro's: Moses Thatcher, L. Snow, C. C. Rich and E. Snow offered to do all in their power and risk their property to keep us out of prison; but I told them that while I appreciated their

kindness and felt under deep obligations to them, I would not consent to their risking their property in that way."

"On Thursday, the 7th of Aug. Hon. H. B. Wright of Penn., Dickie of Ohio, O'Connor of S. C., Martin of N. C., Sapp of Iowa, members of the U. S. House of Representatives, and Col. Flanagan, the Ass't Sergeant-at-Arms with the com. and Miss Wright, Mrs. Sapp, her son and her sister and Mrs. F. Ward, accompanied by Pres. Taylor, Mayor Little and the City Council came out to see and pay their respects to me. I did not expect it, but I accepted it as a mark of respect and esteem, especially as the Tribune and the Ring would do all in their power to blacken them for coming to the penitentiary to visit us. They expressed very kind feelings and pronounced the decision which sent us here an outrageous one. Some of the ladies were very outspoken—Miss Wright and Mrs. Ward especially—and said to me they were glad that we had the courage to resist a tyrannical order and to come to prison rather than submit to it. They were bitterly assailed by the Tribune for this visit: but they did not appear to mind it."

"Sunday, Aug. 10th. The prisoners asked the warden, Gen. Butler, to invite me to preach to them. I thought it might involve him in trouble to do so, and therefore felt inclined to decline. But I had never declined an invitation to speak to the people, and I concluded I would



not at this time. Gen. Butler gave his consent for the choir of the Ward to come up and all the people. The prisoners arranged the seats under the shadow of the wall. I addressed them. Bro. Edwd. Stevenson made the opening prayer and Bro. Brigham Young the closing prayer. Good attention was paid by all."

"Tuesday, August 12, 1879. Gov. Emery with Marshal Shaughnessy called upon us today. The Governor took me aside to talk privately with me. He expressed himself as being astonished at Boreman's decision. He thought it a great outrage, and said that the respectable non-Mormons shared in this feeling."

"Aug. 28, 1879. Bro. C. H. Wilcken drove out and breakfasted with us. He took us and Gen. Butler, the warden, into the city in a carriage. The court came into the court room at 10:45 a.m. and said they would give their decision at 2 p. m. They came in about 3 p.m. and Chief Justice Hunter read the following decision: . . . There had been

strong pressure brought to bear to aid Boreman and to have his decision sustained. I received many congratulations and Judge Harkness said that this was better than giving bonds and going out of the back door. I was gratified at this, for the lawyers thought we ought to give bonds and not go to prison. I thought differently. The air of liberty is sweet. My family were delighted."

Freedom from an unjust imprisonment did not close the matter. Litigation went on until President Taylor, in order to stop the unseemly episode, compromised the dispute by giving to claimants without conceding their right to it, property valued at \$75,000. This brought the trouble to an end, the executors were discharged. They chose to take the fee named in the will rather than the higher one prescribed by law, and the heirs in many cases proceeded, as heirs are wont to do, to dissipate their patrimony, the accumulation of the sagacious Brigham Young.

## A CHILD'S PRAYER

Mabel Jones Gabbott

*Lord, if it be Thy will  
Take Thou my hand in Thine;  
I stumble so alone,  
Thou art all wise, divine.*

*Teach me the narrow path,  
The straighter, surer way  
That leads to heaven's light,  
And Thine own heart, I pray.*

## Ezra Taft Benson (I)

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JOHN HENRY EVANS



"About ten o'clock, a. m.," says the record, "President Young, Heber C. Kimball, Ezra T. Benson, and others started out from camp on a short exploring expedition." This was on July 26, 1847, only two days after the descent of the main body of Pioneers into the Salt Lake valley.

The camp was on what was presently named City Creek, long since diverted from its channel lower down and the channel obliterated. There are those now living who knew that small stream as running, within rock walls, westward on North Temple Street. The Pioneers had pitched their tents on a Saturday, and on the following day had held a religious meeting, to give thanks to God for a safe journey over the Plains and to take stock of the new situation. They were now at the end of the trail—so far

at least as they were concerned.

The expedition referred to occupied the better part of three days, the men, no doubt, going out each morning on horseback and returning in the evening or the late afternoon. They first ascended what has come to be known, inaccurately, as Ensign Peak. Strictly speaking, it is not a peak at all. A more appropriately descriptive name was given it later, but not much used; it was Mount Ensign. The word "Ensign" was given it, not because, as has sometimes been said, they hoisted there the United States flag, but because the men thought of it as marking a site to which representatives of all nations might come, in answer to the call of the gospel of Christ. It was a big idea.

From Ensign the men got a good view of the valley. To the east, not far away, were the solid mountains,

down one of whose uneven defiles they had recently come. There was snow on the top of some of the highest peaks, to the south, which were to be ascended two years later by the adventurous William W. Phelps, an old newspaperman, but as for the rest of the hills, there was little to please the eye. Phelps, we are told, had gone up there "to make scientific observations." To the south stretched a dry level, which as the eye traveled westward became white with alkali, glistening dazzlingly in the torrid July sun. And this was truer of the land immediately to the west of the place where the pioneers had camped. Beyond the alkali plain lay the great lake, blue, rippling, and pleasant to look upon. It was about the only sightly thing within view. To judge by the rim of worn rock extending along the side of the mountains, rather high up, the lake had once covered the entire valley, covering everything the men now saw—except only the hills high up.

Such was the scene that Ezra T. Benson looked upon that Monday morning, as he stood, with others, on the highest eminence in the valley, the heat waves rising visibly from the barren, alkali plain!

What his thoughts were as he gazed on this dreary landscape, can only be imagined, since the journal in which he set them down, if he did set them down, has been irretrievably lost—the more's the pity. But it would not be difficult to guess what they were.

Ezra T. Benson was a practical-minded man, not an idealist or a visionary. How was it possible for a whole people to survive in a place like this? Only that morning he had inspected some plowed ground near the camp. The work had been done before the main body had come out of the canyon. No plowing at all could be done until the land had been flooded by water from the creek. Was there enough in the mountains to flood the entire valley? And what about that white stretch of land to the west? Could that be made fertile? There were miles and miles of it—perhaps seventeen or eighteen in all. From now on there would be a never-ending stream of people entering the valley. Even now about two thousand were on their way. The place would be filled pretty soon, and the population would spill out—into what other places? What would they be like? Besides, it was eleven hundred miles to the nearest supply station in the east and perhaps seven or eight hundred miles to the nearest one on the west coast.

But Ezra T. Benson, like all the Mormons of his time, was an incurable optimist. Or, rather, he had faith. He believed in something. And experience justified his belief, his faith, his optimism. For there was Nauvoo, for one thing. He knew Nauvoo when it was Commerce, and Commerce was a marshland, a treeless waste, mosquito-infested, over which no large animal could pass and a man only

with difficulty. But see what it had become by the co-operative efforts of the Saints! When they left the place, it was the most beautiful and prosperous town, as well as the largest, in Illinois. Had not the Prophet said once, apropos of Nauvoo, "If they [the Gentiles] should drive us to hell, we would kick the devil out and make a heaven of it." Well, the Gentiles had driven us here, and now we would turn it into a paradise.

All the men in this group of explorers, however, made an attempt to see only the attractive features in the new country. Wilford Woodruff's eyes rested only on "the heavy garment of vegetation," "the waters of the great lake," "the mountains towering to the skies," and "the streams, rivulets, and creeks of pure water running through the beautiful valley." It was a scene to draw his "wonder and admiration." And to George A. Smith certain wells a few miles to the south and certain wild goats, sheep, and antelope "playing about the hills" formed the main feature. But Elders Woodruff and Smith were less practical-minded than Elder Benson.

Ezra T. Benson was not, however, to remain in the Salt Lake valley more than five days. President Young had other work for him to do than to explore or to build the Fort or to plow and plant crops that might never mature.

Elder Benson had entered the Salt Lake valley on July 24, with

President Young and the main body. This was two days later than the advance group had done, under the guidance of Orson Pratt. On August 2, however, Elder Benson left the valley, with the scout, Orrin Porter Rockwell and three ex-soldiers, to get in touch with the company of Saints now on the way to the new home in the mountains. For there was no other way to do that than by the most primitive method of the trusted messenger. And Elder Benson was the messenger in this case. The other four were his body guard. Similarly the Apostle Amasa M. Lyman had been despatched, back there on the train, to communicate with some Saints wintering at Pueblo, on the Arkansas River.

The company now on the train, the first one after the Pioneers, was a large one. It numbered "about two thousand souls." They traveled in upwards of seven hundred wagons, with the usual accompaniment of horses, oxen, cattle, sheep, chickens, cows, cats, and dogs. There were three general divisions, each of which reached the valley at a different time. The entire group, however, was under the general direction of the Apostles Parley P. Pratt and John Taylor.

In Elder Benson's pocket was a letter from President Young (it is in the handwriting of Elder Willard Richards) to General Charles C. Rich, who was a sort of manager of the company. This letter is a very interesting document.

"We have delegated our beloved

brother, Ezra T. Benson, and escort," the letter begins, "to communicate to you by express the cheering intelligence that we have arrived in the most beautiful valley of the Great Salt Lake; and every soul who left Winter Quarters with us is alive and almost every one enjoying good health." Then it told of the increase in the population of the place by the addition of some of the Mormon Battalion, discharged veterans, and some Mississippi Saints, which brought the number of white persons now in the valley to four hundred and fifty. It further added the news item that a city was then in course of being surveyed. This work, it may be added, was being done by Orson Pratt, with the aid of Albert Carrington and Henry G. Sherwood. Finally the letter asked for an inventory of the company: the number of men, women, and children, wagons, animals, and so on. This information was, no doubt, for the purpose of planning for their entertainment when they should have arrived.

And it ended with this encouraging note: "Let all the brethren and sisters cheer up their hearts and know assuredly that God has heard and answered their prayers, and ours, and our souls are satisfied therewith. Brother Benson can give you many particulars that will be gratifying and cheering to you, of which I have not time to write."

Obviously President Young, too, had looked on the valley with an optimistic eye. He had seen it as

it would be, not as it actually was.

Eleven days after this departure from the valley, Elder Benson met the company somewhere in the mountains. This would be on August 12. Six days later Elder Benson, with his escort, met John Taylor's company, which appears to have been the last of the long train. Elder Taylor gave Elder Benson a letter addressed to President Young, in which he expressed joy at receiving the "good news" that the Pioneers had reached their destination. On August 20 Elder Benson began his return journey to the Salt Lake valley.

After traveling back for six days he encountered a group of men returning to Winter Quarters. Included in this group were "nearly half of the Pioneers," with some ex-soldiers. They had left the valley on August 18, traveling in wagons. Elder Benson informed them that the emigrant train was attended by "about five thousand head of stock." William Clayton, who was in this company, wrote that, "after eating with the company, Brother Benson and escort continued toward the valley."

Three days farther on their road westward the Apostle met another company on its way eastward. In this group was President Young, with other Apostles. They had left the valley on August 26. Elder Benson joined these men, retracing his steps, and they all arrived at the Missouri town on October 31, after a most extraordinary journey.

# *Pioneers of Southern Utah*

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WILLIAM R. PALMER



JOHN D. T. McALLISTER

One of the most prominent names in the church in connection with temple work is John D. T. McAllister. He was a man of proud ancestry, his lineage running back through the historic McDonald and McAllister clans of Scotland to Magnus, King of Norway. Barons and Lords shine out on his family tree like red apples that ripened in the heraldic sun. The limb on which he grew got broken off in the struggles for freedom and independence in the old world and took root again in the soil of New England. If his lot had been cast in Great Britain, John D. T. would have shone out among the flowers of heraldry for he had the dignity and the bearing that is born of nobility.

But the Gospel of Jesus Christ came early into the life of this

proud man and mellowed him into a humble servant of the Master. He rose to distinction and greatness in the Kingdom of God by holding himself to strict observance of the laws of the Lord, and in humble obedience to the calls that were made upon him by his leaders in the church.

If the fates had cast John D. T. McAllister into other environment the military would have been his natural bent. Tall, straight, dignified, commanding, men instinctively looked to him for orders and direction.

The family moved to Philadelphia from Lewis, Delaware, when John D. T. was a small child. The removal was occasioned by a burn-out which left the family in bad circumstances and the members who could work found jobs to relieve

the want. Little John, aged 8, was taken on by the "Saturday Courier" to fold papers at \$1.50 per week. He stayed on with the paper for several years during which time he worked at and learned all the mechanics of newspaper printing.

At the age of seventeen he was converted to Mormonism and received baptism October 12, 1844. Soon thereafter he was ordained a Priest and commissioned to act as a missionary.

July 5, 1847 John D. T. and Miss Ellen Handley were married. She, like himself, was a devoted member of the church and the greatest desire of both was to find a home somewhere with the body of the church. To this end they left Philadelphia in September 1848 and moved to St. Louis, Mo. Later they moved to Kanesville, Iowa, which at that time was the out-fitting point for many of the church companies on their way to Utah.

The McAllisters remained in Kanesville for two years during which time John D. T. clerked in a store and worked at carpentering and blacksmithing, trades he had picked up in his boyhood while working with his father. Here also, he was ordained to the office of Elder.

By June 1851 he had assembled a good outfit for the journey across the plains. He had a large wagon, five yoke of good cattle and the necessary camp equipment and supplies. June 20, 1851, the company of fifty wagons under Captain Al-

fred Cardon left Kanesville bound for Zion. John D. T. was elected Clerk of the company and in this capacity he kept a careful record of each day's march and its events. This valuable record has been drawn upon many times for descriptions of a pioneer trip across the Plains. October 1st, 1851 the company reached Salt Lake City, having travelled the twelve hundred miles in one hundred and two days.

Having arrived at last in Zion, the first concern of the family was to secure a home. John D. T. traded his cattle for a city lot and his wagon for Thirty Two Dollars in produce to live on. He secured employment as a carpenter and put all the time he could spare in developing his own ground. Being an active, resourceful man, it was not long until he was employing himself in buying lots and building homes on them to sell. The Salt Lake City Fire Dept. building stands now on one of those lots. When work ran short in carpentering he turned his hands to blacksmithing or shoemaking, and he also taught school.

As might be expected, he soon became connected with the territorial militia. He loved the parade and the drill. He soon also became a member of the Deseret Dramatic Association and of Captain Ballo's Band. Later he became the first chief of Salt Lake's Fire Department, a position he held for thirteen years. His son in Saint George still holds as a prized heirloom the brass speaking trumpet that his

father used through these years as a fire fighter.

In April 1853 Brother McAllister was called to take a mission to Great Britain and before leaving was ordained a Seventy. He gave three and a half years of valiant service to the church and returned home October 4, 1856. He immediately resumed his activities in the militia, band and Dramatic Association.

1857 was a year of great excitement and worry in Utah. The Government sent an army against the Mormons to suppress a supposed rebellion here. It had acted rashly and without investigation on the reports of two or three rabid anti-Mormon territorial officials. Such action was so wholly unwarranted that Governor Young resolved to repel such invasion of the territory by force of arms if necessary. He asked the Government to send a peaceful commission to investigate affairs in Utah, and, meantime, he declared martial law and moved rapidly to set the territory on a military basis. The old skeleton of the Nauvoo Legion was called back to life and companies of militia were organized in every county and town.

In this time of excitement John D. T. McAllister was commissioned by Governor Young to raise and drill a company of Life Guards, which he did. June 27, 1857 he was elected Major in the Salt Lake District and in this capacity spent the winter of 1857-58 patrolling Echo Canyon to prevent the en-

trance of Johnston's Army into Salt Lake Valley.

After this trouble was settled John D. T. was sent in 1860 on his second mission for the church. He labored some months in the States and had the joy of converting and baptizing his mother and his brother Richard. He served the latter part of this mission in the British Isles and was released in the spring of 1862 to conduct a company of 376 Saints from England to Zion. As he went out on this mission, having been commissioned by the Legislature, he and Elder Philemon Merrill conveyed Utah's beautiful granite stone to Washington to be built into the Washington Monument which then was being erected. With befitting ceremony they delivered the stone to the President.

After his return from that mission he was appointed by the Legislature to the office of Territorial Marshal, and, by reappointments held this position for ten years. During most of this time he was also Chief of Police for Salt Lake City and Chief of the Fire Department. He also acted as Superintendent of Brigham Young's Woolen Mills and found time in his busy life to do much ordinance work in the Endowment House, a service which prepared him for the important work that was to distinguish his later life.

The General Conference of the Church in April 1877 was held in Saint George. The occasion was the dedication of the newly finished



temple there. John D. T. McAllister was invited to accompany President Young's company in traveling down. On April 6th the temple was dedicated and President Young reorganized the St. George Stake in what he termed "a more perfect order." To the surprise of the people, John D. T. McAllister was presented as the new Stake President and he chose Thomas Jefferson Jones and Henry Eyring as his Counselors. President McAllister was also to act as Assistant to Wilford Woodruff who was left in Saint George to preside over the temple until its ordinances and functions were established.

When, after some months, Wilford Woodruff returned to his home in Salt Lake City, Brother McAllister succeeded to the Presidency of the temple, a position he filled for eleven years. May 4, 1893, he was transferred to preside over the Manti temple but, in the interim, he worked for a time in the Salt Lake Temple as Assistant to President Anthon H. Lund. After going to Manti he presided over that temple with wisdom and ability to the end of his active years.

During the time that Wilford Woodruff was presiding over the Saint George temple he received on two consecutive nights a visitation from George Washington and all the signers of the Declaration of Independence all of whom request-

ed baptism in the temple at his hands. In compliance with that request John D. T. McAllister baptized Wilford Woodruff vicariously for every man who requested it. The McAllister Family Record states also that this work was done for all the dead Presidents of the United States except Martin Van Buren. He alone was omitted because when appealed to by the Church to redress the wrongs of Missouri he insolently said to Joseph Smith, "Your cause is just but I can do nothing for you. If I take up for you I shall lose the vote of Missouri."

This good man John Daniel Thompson McAllister spent all the years of his mature life in the service of the church he loved. Obedient always to every call that was made upon him he threw himself with enthusiasm born of faith and sincerity into every task that the Church entrusted to his care. He was a man of peace with a strong flair for things martial and military, and he conducted his work with a dignity that commanded respect. Accepting the principle of polygamy he married nine wives by whom he reared thirty children.

He was the son of William J. F. McAllister and Eliza Thompson, was born in Lewis, Sussex County, Delaware, February 19, 1827 and died in Saint George, Utah, January 18, 1910.

# *Christian Tueller*

WILLIAM R. PALMER



CHRISTIAN TUELLER

## II.

In the late fall of 1882 financial troubles arose for the contractor, work slowed up for a while and then closed entirely. Seegmiller and E. D. Woolley were left with a large number of idle horses and mules on their hands to feed. During January, February and March 1883 Christian was hired to herd these animals on an island in the Little Colorado River six miles below Sunset. He was given a tent and some provisions which were to be replenished once a week. The Indians were menacing and troublesome and the boy was in constant fear of their finding his lonely retreat, for a lone man with a herd of good horses might put wild ideas into their savage heads.

One night his worst fears were realized. A band of thirty Indians observing his tent on the island, swam their horses out to him. He was badly frightened but he

thought it best not to let them know how he felt. The only thing he could do was screw up his courage and talk brave and friendly. Their manner was not hostile but they helped themselves to his food, cooked their supper in his tent, made bread and cooked it by wrapping the dough like a long rope around a stick which they held and turned over the fire. This operation was something different for an old country boy and he watched it with great interest. They left him alone in his tent to sleep while they spent the night sitting around a drift wood fire on the outside. In the morning they took what food that remained in camp and went away. He had no further trouble with Indians but lived in constant fear that they would return and clean him out again. Three months of horse herding alone on the island for Daniel Seegmiller and E. D.

Woolley was enough of Arizona for him. When John W. Young invited Christian to drive his buggy and take his wife and children to Provo the boy's heart leaped for joy for to return to safe and civilized Utah was his present greatest desire.

Down in Dixie in the late summer of 1883 Christian met for the first time the great and good man Erastus Snow. He was working on the Seegmiller farm in the Washington fields when he saw a buggy drive down the road and stop at a shed in a neighboring field. It was Erastus Snow. Christian saw the sons of the Apostle leave their work and come over to the shed. Erastus asked the boys who the young man was that was working in the other field and they said he is Chris Tuel-ler. "Go over and ask him to come here," said Erastus.

Christian came to the shed with some timidity and many misgivings but Erastus put out a friendly hand and asked him to sit down on the hay while they talked. "You are the young convert from Switzerland who lives with Brother Seegmiller, are you not?" Erastus began. "Yes sir," answered Christian. "What are you planning to do for yourself?" Erastus asked. "I am trying to save a little money to send to Switzerland to help bring my father and our family out," said Christian. "Have you been to school since you came to Utah?" Erastus asked. "No," said the boy, "I have not been able to earn much and I have sent all I could back home, so there has been no time or money

to go to school." "Don't you think you need schooling? Do you want to go to school?" "Oh yes," said the boy, "I do want to go to school very much, but my folks want to come to Zion very badly too."

"Well," said Erastus, "I came here to talk to my boys about going to Provo to school this winter. I am sending some of my boys and girls there to the Church Academy this winter. I have rented a house for them to live in and the girls will do the cooking. If you would like to go to school you are welcome to go with them. It will not cost much for your books and clothing, and your board and room will cost you nothing. You will live with my family. If you do not have means enough for this, I think you can find jobs on the side to take care of your personal needs."

And so it was arranged that Christian should have a year of schooling at the Brigham Young Academy. Karl G. Maeser, that great educator, who touched the hearts of so many young men in his day, apparently knew the story behind the young Swiss boy and he took special interest in him. Christian Tueller came out of the Academy with a sane outlook on life and an unwavering faith in the Gospel of Jesus Christ.

In the spring of 1884 Christian's parents came, at last, to America and he went from Provo to Cache Valley in June to meet them. The boy had been eight years in Utah among people who spoke English and there had been no opportunity

to use his mother tongue. He did not realize that he was losing it until he met his family and could not understand them or speak much that they could understand. It was a distinct and sobering shock on both sides. But the language of love is clear in all nationalities and the Tuellers had no trouble in expressing their joy and supreme happiness that they were together and in the land of Zion. Christian soon picked up the mother tongue again and they had much merriment in teaching each other to speak the two languages.

It was decided or advised that the family settle in Paris, Bear Lake County, Idaho, so from Logan they headed north camping in their wagons as they went. On the way up an incident happened that was very confusing and disquieting to the old country Saints who thought they were in Zion. Zion to them meant the pure in heart, the quiet, the circumspect, the orderly, and proper in all things. They were camped at the farm of J. Golden Kimball in Meadowville, Utah, and Kimball was a name they had been taught to revere.

There was a big empty barn on the premises and when night came people began to arrive at the barn in wagons, carriages, horseback and on foot. Music started and a boisterous barn dance was soon in full swing. It was almost morning when the crowd began noisily to disperse and at the end shooting began in the barn and everything there went dark. The Tuellers, filled with fear,

thought they were among a den of outlaws and when daylight broke, thankful that they were all alive, urged Christian to hurry them out of that awful place. Soon Golden Kimball came down to their wagon and asked if the noise last night had disturbed them. It had, very much, but they were truly frightened when the row ended in shooting. J. Golden had a good laugh about that, then explained that it was a big neighborhood party and the shooting was just the cowboy way of putting out the lights. Was this Zion? America truly was a strange country.

From 1887 to 1889 Christian filled a mission to his native land. In Switzerland at Solothurn, he met a family of church members named Von Almen. Among them was a lovely daughter named Elizabeth. She was the "girl different" from all other girls Christian had ever met. The story does not tell how far the courtship was pursued in Switzerland, but the Von Almens came to Zion and the next year after his return from the Mission field Christian took Elizabeth to the Logan Temple and they came away man and wife. They established their home at Paris, Idaho and lived most happily together for thirty-nine years during which time ten sons and two daughters were born to them. The mother died April 7, 1929 in the L. D. S. Hospital, Salt Lake City and was taken to Paris for burial.

All of that large family of boys and girls have turned out well and

their father is justly proud of every one of them. All of them are active in the church their father and mother have loved so dearly. They are scattered now (1945) over four or five Western States but wherever they have gone they are filling positions of honor and leadership. Most of them are professional men and women.

Jacob Tueller's oldest sons, John and Gottlieb, came to America with him and settled with the family in Bear Lake. They had worked with their father in Switzerland and learned the mason trade. Christian also learned the trade from them after they came to this country. Father Tueller and his three sons made a strong building team and together they erected many homes and public buildings in northern Utah and southern Idaho. Their craftsmanship contributed immensely to the building up of that part of the country. Their hands built the beautiful Bear Lake Stake Tabernacle and they made extensive repairs on the Logan Tabernacle. They built Lorenzo Snow's Co-operative Manufacturing Building at Brigham City, and laid the foundation for the first big barn at the Agricultural College in Logan. All of these are monuments to their skill and honesty as tradesmen. The others have all passed on to their reward, but Christian's skill with the trowel is so appreciated that the people of Bear Lake give him no opportunity to retire. He still builds their ornamental chimneys

and every other job they can get him to take.

The subject of this sketch was rightly named Christian for he has been just that in everything that the word implies. The works of the Christ have ever and always come first in his plans. His whole life since as a small boy he left his native land for Zion, has revolved around the church, and he has served it faithfully in many official capacities. As stated before, he filled a regular mission to Switzerland. Since his return he has served fourteen years as a counselor under two Bishops, was Ward Clerk for many years and was also a member of the Stake High Council.

In civic capacities he was elected to the first City Council of the City of Paris, Bear Lake County, Idaho, and served two terms as Probate Judge of Bear Lake County.

When a man is in his eighties he is moving rapidly into the deeper shadows of life but there is no darkness at the end for Christian Tueller. A beacon light of love and faith and hope shines down the narrowing path he walks from day to day. He looks back upon a well spent life in which through devotion and service to family, to friends, to his adopted country and to his church he has found the key to happiness here and to eternal salvation and glory hereafter. There is a calm serenity in his faith and he faces the future assured of his place in the love of God.

# Pictures and Teaching

ADAM S. BENNION



ADAM S. BENNION

*(An address delivered at the Visual Aids Exhibit, Wednesday, January 24, 1944, at Barratt Hall.)*

Assigned to discuss with you tonight "The Use of Pictures in Teaching," may I take a few minutes to discuss the educational processes generally, so that we may the more clearly see how tonight's subject fits into the general scheme of teaching. Anyone who has ever taught realizes that we teach in a variety of ways—that we use a variety of methods and materials. No two of us teach exactly alike. May I say at the outset that the use of pictures is not to be stressed as the only effective way to teach. Teaching is a complex art. It may be ever so simple, but its relationships are subtle. We use a variety of materials and of methods and of devices.

The best way for a child to get an education, of course, is through experience. Nothing can ever compare with that. The second best way is through vicarious experience in which a child is permitted to profit by the experience of somebody else. One generation learns through experience and passes on its findings by way of counsel and direction and guidance. Teaching is instituted in order that we may economize time in the great process of education. Truths learned out of long experience become ours through the medium of a brief discussion. To make truth effective we may present it through lectures, through class discussions, through stories or through visual aids. Plato, these many centuries ago, said that it is impossible for a child to get the full beauty of truth in the abstract. It must be

brought to him through the arts, through poems, through songs, through pictures. That sounds as if it might have been said yesterday. It is as true now as it was thousands of years ago.

We use courses of study and text books in order that we may systematize knowledge and conserve time. At regular intervals we come forward with some new pet idea. Out across the years of my teaching experience I have observed that every once in a while we come upon some new device—some new procedure—as if we had found some panacea for the education of a new generation. There is no such thing. There is no one single answer effective for all teaching situations. The progressive teacher—the keen student—uses all of the means available. He does not hesitate to use a new technique. He is open minded and is willing to discard an old method or adopt a new one in the interest of securing results.

I am mindful tonight that there are subjects which do not require the use of pictures. I am sure we can discuss the Ten Commandments without either pictures or films, but I am also mindful of the very effective presentation of the Ten Commandments by the use of a film. Certainly we can teach the Beatitudes without the use of pictures. Men and women in this audience have thrilled under the stirring message of one of the great evangelists of our generation—Elder Melvin J. Ballard. You didn't ever need to have a picture to have your spirit

kindled at his great fire. What he said lifted us up for the day—we still remember the impression of his ringing words.

But pictures can be a vital factor in teaching. The appeal to the eye is so dynamic. We remember things which we have seen. Effective teaching takes into consideration both what we see and what we hear—and what we imagine. Nobody who is aware of the fact that God blued the sky and greened the meadow and set a strip of golden sunset across the horizon—nobody can see all of this and not know that the Lord intended us to see pictures.

And so to our subject in hand, the use of pictures in teaching. Let's approach the subject under three headings:

- I. Why We Should Use Them?
- II. How We Should Use Them?
- III. By way of conclusion, may we look at a few pictures as typical of possibilities in this field.

#### I. *Why Use Pictures?*

Someone has indicated that what we see is infinitely more effective than what we hear. This must be true, otherwise institutions of all kinds would not spend the amounts of money which they now spend on pictures, for pictures cost money. The whole order of photography involves costs which might easily be avoided through printed pages. Business men know that pictures are effective. When men put money into their use, you can be sure that those men think they get returns

on the money spent. Let me illustrate what I mean. I have brought here tonight our two evening newspapers. There isn't a page in either of the papers which does not feature one or more pictures. Occasionally you find in newspapers a financial page or an advertisement page — people turn to these pages because of an already established interest. To the person who has no such pre-established interest, nothing is much duller than such a page.

I have here tonight a copy of the Sunday edition of the *New York Times*. The same thing is true of this great paper. I find in this particular issue not only one picture but many pictures all the way through the paper. The *New York Times* believes in the value of pictures so fully that they devote one part of the paper each week to nothing but pictures.

Let's take a further look. Almost every major business institution puts out an annual report—a report which is mailed to stockholders and frequently to customers. But these institutions discovered that these reports were not being read. Here was a tremendous waste of paper and ink. What did these institutions do? They turned to pictures.

Let's enter into another field. I have here in my hand a new story on the use of glass and the place it's to fill when fused with steel. The process is intricate. It would require 30 or 40 pages of printed material. I get the story effectively from three or four pages of pictures properly interpreted.

For some time I have been interested in robot bombs. I have read about them, but have never seen one. I have not known how they work. But tonight I have the answer. Here's a picture of the flying bomb. Look at the picture on the back page. What a picture! Every item set out so that you don't miss it. Here's the magnetic needle in the nose of the bomb. Here's where a ton of explosives lies. Here are the oil tanks; the gasoline drawn on compressed air. Here's the rudder and the automatic control ready to drop. I have tried to imagine how many pages it would take to make clear what this one picture has done for me. Experts in the field of electronics and radar have learned this same wonderful truth.

And so to our first question, "Why use pictures?" Because they are so infinitely valuable—because they are so compelling. Fortunately I can now turn with you to the nursery books now being put out by our own institutions. We have come to know how effective pictures are in teaching.

## II. How To Use Them

Let me give you some homely suggestions. The first one is to find them. If what we have already said inclines you to want to use pictures—if you believe that they have real value in teaching—my first suggestion to you is: learn how to find them. Already you have caught suggestions from the materials to which we have turned. They are available at every hand. They are



in every newspaper, and in every magazine to which you turn. Special days feature special pictures.

But let me give you a few other suggestions. They are featured through our universities and through our libraries, and these institutions will extend their supplies to meet your demands. I am sure our own bookstore will be happy to meet your demands. Here's an agency set up by the Church, its chief purpose being to supply the need of our readers. And when that institution discovers that pictures are one of our greatest means of teaching, they will add to their present supply. Feel free to make inquiries of your bookstore. You'll be surprised at what they can and will supply you. You will be able to find, through the bookstore, picture publication houses which will send you catalogues which will amaze you.

The great libraries of the nation are featuring art exhibits regularly throughout the year. These exhibits bring to the people copies of the world's great masterpieces. It would be an easy thing and a very stimulating thing for you to feature in your home town an exhibition of the world's great paintings done through reproductions, and in the process you will find a great source of pictures which you can come to own. You will find in the exhibition attached to this Conference many things which will intrigue you.

Vast sums of money are being put into calendars each year. The pictures on these calendars frequently have universal appeal. Many of

them are religious. The same is true of Christmas cards. Once you develop an eye for pictures you will find more than you ever dreamed of finding.

After you find the pictures, the second thing to do is to mount them—to find a way to preserve them. In the absence of time to discuss this problem tonight, you will find the whole process beautifully illustrated in the exhibition to which you are later to turn.

The third thing which I should like to stress with you is even still more important. I have always been grateful that in my early teaching experience I encountered Elder Carl Badger, who gave me a suggestion which I could never forget: "The first mark of a teacher is a pair of scissors and a pot of glue." I wondered then just what he meant, but as I grew older I knew what he had in mind. Every teacher should have some kind of filing system—a plan under which he can put away alphabetically the things which prove valuable today. Almost invariably they will prove valuable tomorrow. I commend to you the setting up of some kind of system for the preservation of possible materials. Not only put them away—but put them away so that on a minute's notice you can find them again.

After you have found your pictures and mounted them and filed them, the next thing to do is to display them effectively. This is where the class members can be helpful to you. Enlist their interest in helping to find suitable pictures

and enlist their interest, too, in making them effective in your classroom. Many of the most artistic rooms I have ever seen have been rooms made rich in suggestion by pictures which classes have found and framed and hung because of the pride they had in them.

### III.

And now, finally, may we turn for a few minutes to look at a few of the pictures to which I should like to ask your attention. Now I face a dilemma. I could focus the light upon one good picture which we might discuss for 30 to 40 minutes, or I could ask your attention all too briefly to a number of pictures. I have chosen to do the latter. I want you to see the range of pictures which can so easily be made available. Some of them I have discovered from sources already indicated in this discussion. Some have come from our own Public Library, and some we have sent away for.

By way of introduction, here is a picture of a child with a dog. If you should like to have a full analysis of this picture and its possibility in teaching, may I refer you to the magazine "The Grade School Teacher" in the September issue, 1944. The magazine has done a wonderfully effective job. I am not an artist, but for 20 years now I have been exposed to art teachers who have taught me to love good pictures and in part how to understand them. As you look at this picture tonight, don't you want to know what is in the mind of that

boy? Wouldn't you like to know what is going on in the mental equipment of the dog?

But let's turn for a few minutes to religious pictures. Here are a few copies of paintings in the field of the New Testament. I didn't bring a picture of the Madonna tonight. You all are familiar with the worldwide impressions which have been made by the Madonna pictures. But let's take a look at this picture of the nativity. Wonderful that the Saviour of Mankind should have been born in a place like this. Of course you've thought of his being born away from home and you've thought of his lowly beginnings. Don't you see what this picture does for children?

Or here's a picture of Jesus as a young man. What a profound impression it has had upon the youth of the world.

Do you recall the story of the young man who went away from home to go to college—one of those young men who hadn't come to himself yet? He thought it was clever to scatter pictures of chorus girls around his room. At Christmas time he was visited by his father and mother who became greatly disturbed by what they saw on the walls of his room. But they were wise parents. They found a large copy of the picture at which you now look. By the end of that school year, when the parents again visited with him for his closing exercises, there was only one picture on the walls of his room. The boy remarked, significantly, "I discovered, Mom,

that those pictures just didn't go together. I decided to keep this one." I like to think of the moral tone which that picture built into that boy's life.

We turn for a minute to the picture of "The Boy in the Temple," or we turn to Him here again as "The Good Shepherd." Of course, I don't need to remind you that the sheep in God's kingdom aren't all on the hills of Judea. Wouldn't you like to have a picture like this in your classroom?

And, finally, here's a look at the famous "Last Supper." We could

spend hours with it. You'll want to read the meaning written into the face of Judas and the kindness of John.

And here's a picture of "Gethsemane." It speaks for itself. The years are chronicled in that picture. The weight of his ministry is there.

You've been very gracious tonight. Of course you don't have to use pictures. But once you catch their full meaning and helpfulness you will never teach again without them.

May the Lord bless you in the great work you are doing.



MOBRAY BRANCH (Cumorah) SOUTH AFRICAN MISSION  
Albert C. Winow, S. S. Supt., Mission President, June B. Sharp

# *Do Not Cast Your Pearls Before Swine*

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RUSSEL B. SWENSEN

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." (Matt. 7: 6) Again Jesus used some picturesque and realistic, Oriental imagery in order to illustrate a profound truth. The contrast between the high worth of the precious objects and the degradation of the probable recipients is extreme. No animal ranked below the hog in Palestine, and the dog was of slight esteem. At first it seems that Jesus' high estimate of man and his admonition to love one's enemies have been overlooked in the above statement. However, when viewed from a greater perspective, certain scenes from his career and some of his teachings may clarify the thought which is embedded in this piece of poetic emphasis.

Just before his death, Jesus was sent by Pilate bound and manacled into the presence of Herod Antipas, a worldly and sensual prince, the son of Herod the Great, the slayer of John the Baptist, and tetrarch of Galilee. He had heard many tales about the wondrous deeds wrought by this Galilean

prophet. He was anticipating an interesting interview and the possibility of seeing some stupendous miraculous performance. But to his surprise and amazement, Jesus maintained a dignified and aloof silence before the royal questioner. This was the only recorded incident where Jesus refused to utter even a word to any one who sought to speak with him, whether friend or foe. Disgusted and angry by this rebuff of his curiosity, Antipas sarcastically caused Jesus to be arrayed in a splendid robe and returned him to Pilate. (Luke 23: 6-12)

This scene illustrates what Jesus meant by not casting pearls before swine. The haughty prince had no desire whatever to hear Jesus' teachings. His sole interest was idle curiosity and entertainment. Moreover, he had been a cruel and sensual ruler, despised and hated by the Jews of his province. His character and attitude of mind were absolutely contrary to that of a sincere seeker after truth. Accordingly, Jesus seemed to feel that such a person was utterly unworthy of even the slightest kind of discussion. He was concerned with searching for the honest in

heart whose souls were willing to comprehend his ideals. He had no time to waste on hardened and worldly individuals to whom his message would appear as utter foolishness, or idle entertainment. Frequently he found that many who esteemed themselves to be righteous had such a crustacean shell of self-righteousness that his truths could not penetrate it. On the other hand, many of the so-called sinners were far more spiritually susceptible. Jesus did not hate such people as the former type or unduly condemn them. They had condemned themselves by the type of character they had achieved. He always seemed to weigh the character and motives of his audience or questioners when he taught them. He knew that real teaching is not a mere pouring out of ideas into the ear of a learner. Real teaching can only occur where the mind and spirit of the student can comprehend and be stimulated by the message of the teacher. Instruction must always be adapted to the nature and capacity of the learner.

The following incidents in Jesus' career further illustrate his keen insight into the hearts of some would-be disciples.

"And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds have nests; but the Son of Man hath not where to lay his head. And he said unto another, Follow me. But he said,

Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9: 57-62)

Jesus perceived that the first man needed a clearer conception of the material sacrifices which he would have to make in order to become a genuine disciple. He noticed that the second and third men had not thoroughly committed themselves to the cause. Therefore, he told them in a rather harsh manner about the necessity of giving their complete and undivided loyalty to his work. Thus, he had found out beforehand about the weaknesses of those who aspired to be his disciples. He was not willing to entrust his sacred message to those whose weaknesses disqualified them for the kind of work that he wanted them to do. Even the great and noble men who were the Twelve did not receive all of Jesus' complete and intimate confidence at first. He taught them gradually to become worthy of it. He travelled and worked with them for a long time before his real identity was revealed to them. It was just before his last trip to Jerusalem that they knew who he really was. As they were able to receive more light and knowledge, he imparted the same

to them. Although he had complete faith and confidence in them, yet he knew he would have to wait until they had matured in his service before they could be trusted with full knowledge and responsibility.

Jesus knew that genuine spirituality is not an easily acquired external feature of the personality, but the ripening of a man's soul through the search for truth and the living of a rich and abundant life. Thus, it is highly evident that he was most eager to choose the right kind of disciples and leaders for the spread of his gospel. Although the latter was for all mankind, yet it was efficacious only when it was perceived and understood by those who were ready and able to receive it. In his dealings with the self-righteous Pharisees and the worldly, arrogant Sadducees, he never expressed his most sublime truths. He knew the hardness, the guile, and worldly selfishness of their hearts and the menacing hate which they had for him. He saw through the insincerity of their entrapping questions and met them with counter-questions and puzzling replies.

A certain reserve is essential for every person. His inner thoughts should be a sacred shrine, not for self adoration, but for an occasional meditative retreat from the confusion and turmoil of the life about him. As he gains in wisdom and experience, he realizes that "the knowledge of his own private thoughts, his own affairs, and that

of his friends and associates do not belong to the public. In fact, harm and much misunderstanding would result should they become public property. The sayings of the ancient sages and wise men frequently stressed the value of a personal reserve and the respect which it gains for him who has it. "A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness. . . Even a fool when he holdeth his peace is counted wise; and he that shutteth his lips is esteemed a man of understanding. . . Speak not in the ears of a fool: for he will despise the wisdom of thy words." (Proverbs 12: 23; 17: 28; 23: 9) Epictetus, the Stoic philosopher, also appreciated the same quality of character. He was aware of the value of being frank with one's intimate friends, but reserved with those who are not congenial. The following behavior will be characteristic of the prudent man. "To another also, who is like himself, he will be altogether and completely a friend. But he will bear with the man who is unlike himself. He will be kind to him, gentle, ready to pardon on account of his ignorance, on account of his being mistaken in things of the greatest importance; but he will be harsh to no man. . . It is not good for him who has been well taught to talk among the untaught, as it is not right for him who is sober to talk among those who are drunk." (*Discourses of Epictetus*, II.22; *Encheiridion*, CLXXI)

The bestowal of one's deepest friendship to another is one of the

greatest gifts which one can give. When Jesus urged his followers to love their enemies, he did not mean that they should become as intimate and personal with them as with their choicest friends. His own actions demonstrated this. He did mean that they should forgive them, work for their happiness, and assist them when they were in dire straits, just as the good Samaritan did for the wounded Jewish traveller. He further emphasized in the Golden Rule that they should be given equal rights, opportunities, and privileges. But it is impossible to give what is most sacred, one's most intimate thoughts and affections to every one equally. The very laws of human nature impel people of like congeniality to associate together as intimate friends. This friendship is not lightly given or easily acquired. It may have its beginning in mutual attraction and similar interests. But it ripens into a powerful spiritual bond through much association and the manifestation of great trust and confidence, love and sacrifice. The

rich experience and joys of true friendship have always been recognized. The love of David and Jonathan, Damon and Pythias are proverbial. Epicurus, the philosopher who exalted pleasure as the highest good, set up true friendship as the supreme pleasure.

However, sometimes people make great mistakes in the selection of their friends. Many have been led to ruin through false friends. Breaches of trust and confidence have caused much suffering and misery. Therefore, one must realize that giving of one's deepest friendship is a most precious pearl. Care should be exercised that the recipient is worthy of it, or else another precious "pearl" might be tossed to the "swine." This does not imply that friendly assistance and love should not be given to everybody. But it is highly important that the imparting of absolute trust and confidence should be reserved for those who are most worthy of it, "lest they trample them under their feet, and turn again and rend you."

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### ALCOHOL NOT A PERSONAL MATTER

The alcohol problem is one which touches on business, education, legislation, law enforcement, medicine, employment, and religion. *It is not simply a personal matter.*—*International Student*, May, 1945

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### WHEN TO BEGIN FIGHTING ALCOHOL

The danger for anyone who uses alcoholic beverages is that he will not recognize how far his habit has gone at any given time. He runs the very common risk of some day waking up to find that alcohol has got a hold on him, or that it has lost his job for him, or caused him or someone else serious injury—*International Student*, May, 1945.

# The Dramatic Approach To Teaching

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H. WAYNE DRIGGS

(Supplementary to Lesson 46,  
Senior Department)

In the series of articles on the dramatic approach to teaching published since January of this year each of the five elements that go to make up the dramatic situation have been treated in relation to a given Sunday School lesson. These again may be named as the elements of suspense, conflict, action, dialogue and pantomime. By reference to the *Instructor* for the past seven months of this year the reader may discover the theory underlying a plan to motivate three more Sunday School lessons. The first is worked out for lesson 46 of the Senior manual entitled "Paying the Bills." A next will be treated in the *Instructor* for the month of September and the last will appear in the October number.

It is hoped by now that those who have followed the series will have caught the spirit of planning lessons according to the dramatic approach and as a result will have developed their own steps for lessons based upon the theory described.

The reader may regard then the remaining articles of the series as a review of the dramatic approach to teaching, and determine what

elements in the dramatic situation have been used in each lesson.

Within the lesson entitled "Paying the Bills" may be found the sentence, "The meek shall inherit the earth, and God hath chosen the poor of this world, *rich in faith*." Here is a phrase around which may be developed a dramatic approach to the lesson. What does it mean to be "rich in faith?" How can this thought be concretely demonstrated to a class of sixteen year old young men and women within an hour's Sunday School time? To find a live approach to the lesson will make more purposeful all the fine material presented in the manual for this day.

To be "rich in faith" suggests the thought of believing things that at first cannot be seen. All of us have rested our hopes upon the promise of a brighter future and have set our hearts upon happier things to come. These dreams have carried many through trails of sorrow and disappointment, through failure to achieve the ultimate, through struggle even to death itself. And yet faith as a guide to our feet in marking the way to our hopes for good illumines the paths for others who later would follow and reap the fruits of unselfish effort.



Somehow this feeling of the ultimate good in righteous effort is dramatically present in all young people. It awaits but the call of the teacher to set the stage. She may work directly then with the class as follows in discovering one way to draw out the personal history of moment of each member.

Begin by having each pupil in turn write his last name on the board. Limit the number if the class is large. After the list is complete have the class study the same for a moment or two to determine the character of each name. Among the Mormon people one need not go very far without meeting names that still bear the sound of foreign lands. The teacher may check a few such. Perhaps the names of Larson, DeBry, Zimmerman, Hampton, McGregor, will be written. The list can only be suggestive. It will vary with each class.

Let the teacher single out three to five names and then have the class tell the foreign country each suggests. Have the pupil whose name is chosen confirm the suggestion. This should serve to single out a few students to be used presently for the main purpose of such an activity. Invite the pupils so chosen to come up and sit at the front of the class. After they are seated draw them into a discussion by means of questions.

How many of you have parents whose original home was in a foreign land? Count the show of hands. If you did not raise your hand would you have done so had the question

been asked for your grandparents? Again the count.

This next question may not get a direct response from the group at the front so it may be considered for all the class. Welcome an answer from all. What were the circumstances under which your parents first heard the gospel? Wait for the answer. It will be there though sometimes it may be slow in coming. Should there be too long a pause the teacher should be prepared with such a story from her family or a faith promoting account she has read and learned especially for this lesson. Let her tell this simply and well.

Such a bit of question and answer dialogue as this should invite fine experiences. To these may be added a few excerpts from the pages of the *Instructor* which has been filled during recent months with stories of conversions to the faith.

When some fifteen minutes of the class period has elapsed call attention to the fact that several of the home lands mentioned have fallen under the devastating hand of war. Note the *dates* when the relatives of each story teller left such lands to come to Zion. Now ask, Where might you as a group of young people be today had not your parents and grandparents been rich enough in the faith to answer the gospel call? Is not your very mortal existence here in this land of America dependent upon the Church to which you now belong? You live today among the most tangible blessings of the

—More on page 388

## Beauty in Music

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In all art creations there are at least four salient features; namely, *design, contrast, proportion, and unity*, and when properly related, "*beauty*" is the desired outcome.

In all good music the following pre-requisites are essential; (1) the creative power and skill which brings it forth; (2) the performance and interpretative mastery and insight necessary to give it design, force and meaning; (3) the capacity to appreciate and understand its message; (4) a deep inward power of feeling capable of evaluating the aesthetic and spiritual implications, both on the part of the listener and of the performer. In other words, the rare capacity of active, creative listening.

Artistic performance and an inspired, creative product and active listening are the all important factors of the ideal of Beauty in Music.

There are general and specific phases of beauty to be observed and admired in all worthy music of any period or style, such as the beauty and significance of its rhythm, melody, harmony, design, message, mood, nuance, style, etc.

The following specific elements are sources of enjoyment, and enhance the appreciative phase of listening: (1) beatific tone; (2) attractive, meaningful rhythms; (3) charming, impressive melody; (4) colorful appropriate harmony; (5)

an appropriate and satisfying tempo; (6) a purposeful design; (7) a pitch or tone level in keeping with the thought content; (8) well controlled and artistic nuance, adding force or power to vitalize and make for true expression for every shade of meaning; (9) true color and appropriate blending and balance; (10) interesting combinations of instruments, voices, and registration; (11) appropriate emphasis in such matters as beats, measures, sections, phases, and periods, accents, tempo changes, climax and fermatos, or holds. Also very important ways of approaching climaxes through gradual or the sudden crescendo or the subduing effect of a charming diminuendo either gradual or sudden.

In all songs these elements should be made evident plus an impressive delivery of words and sentiments. Summarized—it should be beautiful, meaningful, appropriate and inspirational, if done in any phase of our worship.

More and better music, artistically performed, will serve to bring added new light, hope and aspiration to many souls and will lift the worship hour to a new and higher plane of worthiness.

The vitality of accuracy cannot be over-estimated, for then each inherent element will aid in the color, sweep, and stirring forcefulness

which all good music possesses; for a complete mastery of details removes many annoying factors of undesirable static and can give no offense.

The trend of all learning today is to correlate and integrate all that enters into life and to give it new and added force and meaning in the hope of reaching more completely the individual and improving him with greater insight and appreciations.

Just so in our church music it should greatly aid in co-ordinating, reinforcing and beautifying every phase of the worship hour in the Sunday Schools. Worthy church music is a very essential branch or division of the gospel of Jesus Christ and is highly approved of by our Heavenly Father when rendered and prepared with an eye single to His glory and for the edification and blessing of His children.

Modern ears are accustomed to and familiar with many tonal combinations, of which former generations had little acquaintance and likely would frown upon, because it is human nature to be "down on the things they are not up on."

If our musical offerings are to be really beautiful and impressive, nothing will aid more in making them so than purposeful planning and preparation complete in every

detail both for organists, choristers and all concerned.

Co-operate fully and whole heartedly, and success will ripen and flower, for it is never *who* is right, but *what* is right in the work and all successful undertakings.

If you would successfully guide others by reason, then you yourself must be reasonable and consistent.

Be punctual, practical, prepared, and praise-giving, for the only kind of discipline worthy the name is the kind we impose upon ourselves, and a word of praise and appreciation will ease many a rough spot. Faith and enthusiasm are best recognized in action and are the prayers most likely to be answered when illustrated in terms of daily living.

By your skill, insight, and inspiration it is possible to make even the old familiar songs and selections attractively new and more impressive and truly more beautiful.

Discover the inner beauties of each song, melodically, rhythmically and harmonically and call upon these, sometimes undiscovered, spots of beauty.

In any hymn there are many challenging spots to be discovered and given new insights and meanings, thus enhancing their potential worth and inherent beauties.

Let us make it all attractive, impressive, inspirational and beautiful.



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## Superintendents

### THE DEVOTIONAL PRELUDE IN SUNDAY SCHOOL

The devotional prelude is a call to worship. Five minutes of quiet, reverential organ music is intended to be a signal for both the congregation and the presiding officers to find their places and to remain there for a moment of quiet devotion.

To bring about this desired result, it will be necessary, on the one hand, that officers be exemplary in their actions, and on the other hand, that the devotional music be worthy of some attention. Here are several suggestions which we hope will be of some help to organists.

1. The prelude will be more effective when played on a good church instrument. For devotional music, musicians prefer either the pipe organ or the reed organ to any other instrument. Long ago, President Brigham Young advocated the use of these instruments "so that the gospel may be sung into the hearts of the people." If an organ is not already provided, consult

your Bishop. (He may obtain information from the Church purchasing agent at 40 North Main St., Salt Lake City 1, Utah.)

2. The music played should be devotional in character. Occasionally a youthful organist will have a leaning toward romantic music which is merely sweet and pretty. This type of music is not ideal in church because it is entertaining rather than worshipful. Church music will suggest the noble, the large and exalted rather than the merely pretty. The following recommended examples are all easy to play.

- a. *A Mighty Fortress is Our God*—Luther
- b. *Adagio*—Beethoven
- c. *O Fairest Church of Christ*—Sachs
- d. *The Peaceful Forests*—Isaak
- e. *Prayer*—Beethoven
- f. *Hymn of Faith*—Gluck
- g. *How Brightly Beams, the Morning Star*—Bach

These selections are all contained in the Schreiner *Organ Voluntaries*. Play as many new selections as your ability will permit so that the listeners will not weary of too frequent repetition of the same pieces.

3. The tempo of a good prelude will be *Adagio*, or *Andante*, which means "slow, or leisurely." It should be stately rather than lilting.

The prelude may begin loud enough to arrest definite attention. After this it may follow its natural expression, becoming softer and softer toward the end, and closing on a long, sustained chord. Such a dynamic pattern will at least invite the congregation to a devotional attitude which will lend beauty and dignity and character to the opening exercises in the Sunday School.—*Alexander Schreiner*.

#### ENDORSEMENT

The General Board fully endorses what the chairman of the music committee has written concerning

the "Devotional Prelude in the Sunday School." We recommend that the name of what has been called the "Preliminary Music" be changed to "Devotional Music" in agreement with the purpose to be served. Officers and teachers should be seated in their assigned places before the music begins, and should remain there in reverential mood until this music is concluded. Conversation or other sign of inattention to the music is out of order. Officers and teachers should be an example to all. Whatever needs to be said concerning this worship period may be said at some other appropriate time. All members should, if possible, be in their seats before the music begins. If there are any who, of necessity, are late they should move quietly to their seats with as little disturbance as possible.

A manifest and very important need of the Latter-day Saint Sunday Schools generally is a greater degree of order and reverence.—*Milton Bennion*.

#### CALLING TEACHERS

A Sunday School superintendent in Boise, Idaho, reports an excellent attendance at Prayer Meeting each week and adds that one of the reasons for this record is a practice followed in calling teachers to serve.

When the superintendency, under the direction of the bishop, calls upon some one to serve, the appointee is informed as to what is expected: attendance not only at

Sunday School, but also at Prayer Meeting, Sacrament Meeting and Faculty Meeting. Consequently little or no "pressure" is necessary in encouraging teachers to attend preparatory meetings. An understanding has already been established.

We recommend this procedure to all ward and branch superintendencies.

## THE SACRAMENT GEM

At recent meetings of the General Board, the procedure for the recitation of the sacrament gem in Sunday School has been given careful consideration. As a result, the Board recommends the following plan:

After the organ prelude to the

sacrament service, the person leading the recitation of the sacrament gem repeats the words. This solo recitation is then followed immediately by the congregation's repeating the gem in concert. The organ postlude follows.

## "100% SUNDAY" IS SEPTEMBER 9TH.

Attention is called to the announcement made in the new Sunday School *Handbook* of the change of "100% Sunday" to the second Sunday in September of each year. It is felt that greater success will be encountered by moving this special day forward one month, thus getting away from the many interferences that occur during October. Sunday School Superintendencies and Enlistment Secretaries should take full advantage of this opportunity to build up the attendance at their Sunday School offered by this special day by planning to promote Sunday School attendance through special announcements and displays, through personal visits to all non-

active members of the ward by the corps of enlistment workers, and by special invitations sent to all ward members through the mails. The General Board will again provide attractive placecards for you to display in the meeting house for some weeks prior to September 9th, urging all to attend Sunday School on that day.

Superintendencies should make every effort to assure an outstanding Sunday School for that day—one that will make the newcomer want to return and become a regular member. If this is done, it will truly be a "100% Sunday" in every way.

—J. Holman Waters

*Teacher Training Classes 1945-46*

Will superintendents please read the directions concerning recruiting and conducting Teacher Training classes published in this issue in the Teacher Training section, page 386.

It is very important that stake superintendencies take up this matter at once with their stake pre-

sidencies or high counselors assigned to Sunday School work, and that ward superintendencies confer with their respective bishoprics concerning their part in the Teacher Training program.

—Milton Bennion

## FIGURING PERCENTAGES

Years ago the General Board prepared a percentage chart for the convenience of Sunday School secretaries. On a small cardboard, it presented a multitude of figures.

Recently there have been requests from some secretaries for copies of this chart. The supply is now exhausted.

Rather than reprint the chart, which strains the eyes, we recommend what we feel is a much better method of computing percentages in a hurry. The new suggestion comes from our former general secretary and now second assistant in the general superintendency of the Sunday Schools, Brother A. Hamer Reiser.

rule with a simple percentage problem:

Suppose we should like to determine what percentage 5 is of 8.

Note the letters at the extreme left of the slide rule for designating the lines. Now push the middle section of the slide rule to the right until the number "5" on line C is immediately over number "8" on line D. It is best to use the magnifying strip over "8" on line D so that the matching of the numbers will be as near perfect as possible.

Now, after the numbers have been matched, let your eye follow to the right until it comes to the point on line C where it is directly under "1" at the extreme right of



## COMPUTING PERCENTAGES WITH THE SLIDE RULE

The device recommended is the slide rule, obtainable at most novelty stores for about twenty-five cents.

Don't let the term "slide rule" frighten you. Figuring percentages with such a tool may be learned in not over two minutes, and this method over the months will save hours of figuring and pages of paper.

Let us explain the use of the slide

line A. You will find that line C rests a fraction over "6". By counting the spaces between "6" and "7" on line C you will discover that the fraction is between "2" and "3". Hence, the percentage of 5 of 8 is your "6" and your "2", or 62 per cent.

By experimenting with your slide rule, you will discover that the process is much more simple than the explanation. Also, you will learn

A floodtide of requests for pictures to purchase has recently moved on the Sunday School offices and the Deseret Book Company. The Library Committee of the General Board has viewed this situation with mixed feeling. This rush for pictures is heartening because it indicates a growing desire to enrich gospel lessons with pictures. There is regret, however, because war shortages, both in men and materials, have made it impossible for publishers to produce all the desired visual aids.

However, alert librarians will discover that some of the choicest pictures for gospel teaching may be found in discarded Church magazines. These may be mounted on stiff, colored paper, properly identified and filed for ready reference. One excellent method for building up a picture file in one evening would be to invite a "teen age" Sunday School class to a workshop-

social, with the request that each student bring with him a pair of scissors and some discarded Church magazines, such as *The Instructor*, *The Improvement Era*, *The Children's Friend*, *Relief Society Magazine*, or the Church Section of the *Deseret News*.

With proper supervision by the librarian and teacher, this group of students can clip, mount and classify scores of pictures in one evening, and at the same time have an enjoyable time together. Light refreshments might be provided, along with a game or two after the work is over.

Excellent mounting paper, in colors, for this purpose may be obtained from the Deseret Book Company, 44 East South Temple Street, Salt Lake City, Utah. It comes in packets of eighty for \$1. (See Librarians' Department, *The Instructor*, for February, 1945.)

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### FIGURING PERCENTAGES

(Continued from Secretaries page)

that percentages may be obtained readily for figures with more than one digit.

Yes, we think that you will like this quick method of figuring percentages.



# *Sacrament Music and Gem for September*

## Prelude

Largo



May we be among the number  
Worthy to surround the board.  
And partake anew the emblems  
Of the suff'ring of our Lord.

## Postlude



# Ward Faculty — Teacher Improvement

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EVA MAY GREEN

## II. Other Teaching Aids of Interest

This lesson, which is the concluding one in the series, "*Practical Aids to Teaching*," is aimed at discussing a number of miscellaneous avenues available to the teacher who wishes to enrich or give variety to his presentation of gospel themes.

Wise use of these means does much to bring *reality* to the subject being studied and therefore quickens the interest and learning of the pupil.

The teacher will plan the use of these techniques much as he chooses a story or incident to weave into his lesson—for in each instance the avenue chosen is but a means to the realization of the outlined lesson and its objective.

*Use People*—Alert teachers have always recognized people as good sources of information. A person who has had actual experience within the range of the subject being studied may be invited to attend the class as a guest speaker. If pupils have been prepared for listening by a background of readiness, the visitor because of his expertness can give the class correct and vivid concepts in a short time.

An absolute *must* in this teaching procedure is the careful planning the

teacher does with the guest speaker well in advance of his appearance. Some of the details which enter into this planning are:

- (a) Arranging the manner of the lecture.
- (b) Acquainting the speaker with the background and age of the pupils to be taught.
- (c) The contribution the lecture is to make to the regular work of the class.

Every ward has returned missionaries, converts to the gospel, seminary teachers, bishops, pioneers, heads of priesthood and auxiliary organizations, world travelers, and people with special interests and abilities who can serve you and your class effectively.

*Use Replicas*—A replica is a model of an object and as such gives the learner a clearer mental image than can be obtained by a verbal description. Replicas are especially effective teaching aids when the learner has insufficient experience background to comprehend a situation clearly.

When the long-ago or the far-away is being studied such teaching aids as models of: a log house, an adobe brick, an Indian wigwam,

a temple, the tabernacle, Book of Mormon plates, a handcart, a prairie schooner, a monument, etc., are very effective.

These models may be home-made or purchased in souvenir stores and should be part of the equipment of every ward library.

*What About Relics* — A better understanding of our earthly home is obtained through a knowledge of the way our ancestors and other people have lived. Articles from their culture tells us the story of the way they did things. Types of objects likely to help us in this understanding are: pioneer relics (clothing, furniture, tools, music, literature, luxuries), Indian relics, relics from other lands, and pre-historic relics.

Such precious articles are to be found in nearly every community and may be frequently borrowed and brought to class, if not classes may visit museums and view them there.

#### *Natural Objects Teach A Lesson*

—In many instances the message of the lesson may be brought out through the use of objects supplied by nature. Flowers from the Hill Cumorah; leaves from the Sacred Grove; shells from the banks of the Mississippi or the Missouri; bulbs, seeds, cocoons to show the rebirth of life; herbs used by pioneers or people of Biblical times are some interesting bits of nature which can

be brought into the Sunday School classroom.

*Photographs Tell A Story*—Photographs tend to keep vivid in the memory events that have been experienced. Such pictures also help to make real such experiences to others. Photographs which might be of value to a Sunday School teacher are: Photographs of the leaders of the Church; pictures of historical environments of the Church such as the Prophet's home and early life, Nauvoo then and now, Pioneer trails, early settlement of Utah, and old landmarks; photographs of old world environments; and photographs showing activities of missionary life.

Such pictures may be purchased in a few book or kodak shops. In other instances they are part of the teacher's personal snapshot collection.

These interesting aids to teaching are at the call of all Sunday School teachers. Which ones do you use?

#### *Questions*

1. Which of the aids discussed have you used effectively?
2. Does your hobby harvest a teaching aid?
3. What collections are there in your city which might be used to teach gospel lessons?
4. Is there a story-spot in your city which Sunday School pupils should visit?

# Teacher Training

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## *Answers to Your Questions About Teacher Training.*

Why teacher training?

The Church accomplishes its purposes largely through teaching. Its entire investment in buildings and equipment is significant only to the extent that this investment improves instruction and modifies the behavior of Church members in the direction prescribed by the Church. The success of instruction depends upon the quality of the teacher, therefore, it is vital to Church progress to have a sufficient number of competent teachers to carry on instruction programs.

Of recent years it has been extremely difficult to acquire and to keep an adequate supply of qualified teachers because, first, the armed forces and war work have taken away so many dependable people; second, teacher turnover has increased to an alarming extent; third, the constant flow of missionaries into the ranks of the Church teaching staffs has practically stopped; and fourth, there are not enough graduates of the teacher training program to fill vacancies.

What is teacher training?

**Definition:** A service of the Latter-day Saints Church designed to recruit and to train teachers for all Church organizations. It is pre-service training, not in-service training.

**Purpose:** Its purpose is twofold:

(1) the recruiting of prospective teachers for all organizations of the Latter-day Saints Church, and (2) the training of those prospective teachers for teaching service in the Priesthood Quorums or auxiliary organizations of the Church.

**Enrollment:** The enrollment on December 31 of each year was as follows: 1941, 1441; 1942, 1192; 1943, 1504; 1944, 1776.

How are its purposes achieved?

The means through which its purposes are achieved are through recruitment and instruction.

There is possibly no one best way of recruitment. No single method is prescribed by the Teacher Training Committee. The committee, however, recommends the following plan, adopted with success by the Ogden Stake: At the regular stake family meeting about September 1, the Ogden Stake President asks each auxiliary board to visit its ward organization and request it to recommend to the bishop a certain number of ward members to take the teacher training course. Then the president calls his High Council together, assigns two members to each ward in the stake to check with the bishops to see that the assignments have been carried out. At the same time the High Council

members promote the calling of teacher trainees from the Melchizedek Priesthood. The bishop recommends his candidates to the president of the stake, and the approved candidates are called by the president to take the training. Where stake organization is not employed, the trainees should be called by the bishop.

The training program may be organized on a stake basis or on a ward basis. The Stake Class Plan and the Institute Plan represent organization on the stake basis, while the Ward Class Plan and the Cadet Plan are ward organizations.

*The Stake Class Plan:* This has worked successfully in some of the compact stakes. Each ward sends its representatives or respective teachers to a stake class. The class is usually conducted during the Sunday School hour.

The stake superintendency should organize the classes and provide them with well trained teachers, supervise the attendance and training of those called to take the course, issue certificates of completion to all who finish the course, and see that qualified trainees are assigned to teaching positions in one of the Church organizations.

*The Institute Plan:* A recent and rather successful plan of teacher training has been developed by stakes that surround institutions of higher learning to which there is attached an L. D. S. Institute. The ward bishops call the teacher trainees; the director of the institute, through the stake presidencies, pro-

vides the teacher trainers; the classes are held in connection with the institute Sunday School.

*The Ward Class Plan:* This plan calls for a ward teacher training class, conducted for prospective teachers, usually during the regular Sunday School period.

*The Cadet Plan:* Especially in rural areas, where neither the stake nor the ward plan is feasible, excellent results can be achieved by assigning from one to four teacher trainees to some outstandingly well trained and successful regular teacher in one of the organizations. The teacher assigns through individual conferences reading material to the trainees and checks up on their study. Frequent opportunity to teach is given them under the supervision of the regular teacher. The students learn teaching through an arrangement similar to the apprenticeship system in industry.

When is the class conducted?

All four plans schedule the class-work during the Sunday School hour. Practice teaching under the supervision of the teacher trainer is carried on in all organizations and quorums at their regularly scheduled meeting times.

The first class of each year should be organized the last Sunday in September and continue until the last Sunday of April.

Who is responsible for teacher training in the stakes and wards?

The responsibility for seeing that the teacher training program is organized and effectively carried on

either at the wards or on a stake basis rests upon the Stake Sunday School Superintendency.

What is the nature of the course?

The course consists of class instruction, individual instruction, directed observation of teaching, practice teaching under supervision, guidance throughout the course, and follow-up after the trainee has completed the course and assumed a teaching assignment.

Instruction proper is made up of four lessons on the Outcomes and

Characteristics of Religious Education, twelve lessons on Directing Teaching Activities, five lessons on Lesson Planning, three lessons on Principles of Learning, two classes in directed observation, and six practice teaching periods.

The texts for the course are Wahlquist's *Teaching as the Direction of Activities* and Bennion's *Principles of Teaching*. A new text is under preparation. It may be off the press early enough to be of use during part of the 1945-46 school year.

—H. Aldous Dixon

## DRAMATIC APPROACH TO TEACHING

(Continued from page 375)

Church. What has it taken to make these blessings real—wards and stake houses, schools and colleges, lands and temples? All members of the Lord's kingdom have been called upon to help pay the bills. What is His way of having rich and poor alike share in the financing of His

work?

With these questions set dramatically before the group there should now be an in-class reading of the lesson, "Paying the Bills." Work for the thought of the *blessings of faith* which come through the payment of tithes and offerings.

## USE YOUR HEAD

One of the purposes set forth by the Seminar on Education at the Yale University School of Alcohol Studies, 1944 summer session, by Miss Winnie Buckels, Chairman, is to help the pupil to see the value of exercising reason, judgment, conscience, self-criticism, and self-control and to develop an understanding of the relation of the use of alcohol to these functions.—*International Student*, May, 1945

# Junior Sunday School

REUBEN D. LAW, CO-ORDINATOR

## First Intermediate —

(For suggestions on Lesson Material see the Manual and Supplement for 1945)

## Primary —

*Lessons for October, 1945*

Lesson. 40. October 7, 1945.

ABRAHAM LINCOLN AND THE  
BORROWED BOOK.

Lesson 41. October 14, 1945.

A WIDOW'S OIL MULTIPLIED.

Lesson 42. October 21, 1945.

THE WIDOW'S OFFERING.

Lesson 43. October 28, 1945.

JOHN THE BAPTIST.

The lessons for the month of October are built around the central theme of "Honesty, Generosity, and Sharing." As a rule, very few children understand the meaning of these terms and possibly the best means of making these abstractions clear to them is through story and discussion illustrating the ways which each child can be honest and generous in his own life. We may begin by first learning what personal property the children have. Next we want to learn where or from whom these precious possessions were obtained. After these facts have been established, we have our base upon which to build an understanding of what is meant by and in what ways we can be honest and generous and share the property

that is ours. Discuss with the children their experiences "loaning things." Decide the difference between giving and lending. It might be well to talk about things we should not loan and how we care for things which have been loaned to us. Which of our possessions might be loaned, divided, given away? How do we share our toys? How do we show appreciation to those who share with us? When we divide something to be shared, who should have the smaller portion?

Help the children to realize that sharing involves the loan of something precious in the sight of both the one who is sharing and the one who accepts. The gift of something which has no value to either party can hardly be considered a gift at all.

Consider the sharing that goes on within our homes—the suit that grew too small and was given to a younger brother, the toys to be shared, the work and the time that may be shared within the home. Discuss the Christmas time giving of toys to be repaired for the needy and of food and flowers sent by the family to friends who are ill. Strive to develop within the children a willingness to share their possessions and to use those possessions for the benefit of others, stressing the idea that honest people do not take or even borrow the property of others without first receiving permission, recognizing the sacredness of personal property at all times.

Nice clothes, gay toys, good food to eat—

Fine things I have—so many!  
I'm glad when I can share them  
With someone who hasn't any.

Mary, Jane and Sally all ran for the swing at the same time. Mary and Sally arrived together and each insisted on getting in first. When Jane came she heard her friends quarreling. She knew that they could not all swing at once so she said, "Let us each have a turn and help one another. One will swing, another push, and the third one count to fifty. That will give us all fun." And so the girls agreed and had a good time by sharing the swing.

The night before Easter Sunday John's little cousin and his mother came to visit in John's home. They stayed all night and in the morning as the two boys dressed for Sunday school, the cousin cried because he had no new shoes to wear. John felt sorry for him and because he was an unselfish child, he forgot how happy and proud he would feel in his new shoes and gave them to his cousin to wear. The two boys were the same age and wore the same size of shoe. John polished his old ones as best he could and the two boys went off to Sunday School. The next Sunday John wore the new shoes and enjoyed them more because he knew that they had made his cousin so happy the week before. We are

always happy when we give happiness to others.

"Goodbye, Jack. See you tomorrow," called Bob as he started up the sidewalk toward his own home. Upon entering the house he saw his mother sitting by the big front window darning stockings. He leaned over and kissed her.

"You like Jack a great deal, don't you, Bob?" his mother asked.

"I surely do," said Bob. "He is the finest fellow I know. If he says that he will do something, you can depend upon him to do it. If he says that he will meet you at a certain time, he is there. Only yesterday Jack spent a long time looking for the owner of a purse he found on the street. He didn't even stop to play ball with us until he had found the lady who lost it. Everything that we have been taught is right, Jack does, and he isn't ashamed of it either. I like him for a lot of reasons, Mother!"

"I'm glad that you do, Bob," said Mother. "I like him, too. Boys like that grow to be fine men and leaders in our Church."

"Sharing with Others" on page 13 of *Little Stories in Song* might contribute to this month's lessons. There are also several songs along the theme of these lessons in the new little folder "L.D.S. Songs for Children" now available at the Sunday School offices, 50 North Main Street, for a cost of 15c.

—Phyllis D. Shaw



*Kindergarten —**Lessons for October, 1945*Lesson 40. For October 7  
LINCOLN AND THE SPOTTED PIGLesson 41. For October 14  
ELIJAH HELPS A WIDOWLesson 42. For October 21.  
ELISHA'S HOMELesson 43. For October 28.  
ELISHA RESTORES THE GREAT  
WOMAN'S CHILD

October lessons have for their theme generosity and sharing. Children of four to six years old are rather self centered unless they have been guided and helped to share and take turns. Our lessons try to help the children learn that what they have was given to them by others and they should share.

There are group activities that might be carried out in Sunday School. Children could bring flowers to be taken to old or shut-in people. Flowers and fruits could be brought to take to hospitals. Should there be a child who is absent because of illness the group could make a picture book for him. Encourage the children to bring the pictures to be used. Letters dictated to the teacher could be sent to one not in a Sunday School.

It is suggested that the story in the lessons be told rather than developed by discussion. For that reason the following stories are given here.

*Lincoln and the Spotted Pig*

Once a little boy named Abraham Lincoln went with his mother to visit a neighbor. The neighbor did not live near Abe's house, as yours and mine live near us. There were no cars or buses in that long ago time. So Abe and his mother had to walk as far as three miles to get to the neighbor's house.

Isn't it fun to go visiting on a farm? There are so many, many things to see. Name some of them. The baby animals are the most fun of all. So Abe thought. Before he turned in at the neighbor's gate he could hear the squealing family of baby pigs that lived in a pen behind the barn. It was dinner time for little pigs, and Abe got there just in time to see mother pig feed her hungry children.

Now most of these babies were white, but there was one whose name must have been "Spotty" for he had black spots all over him. Of course Abe thought that "Spotty" was the prettiest one of all. And when farmer Jones told Abe that he might have one of those baby pigs to take home with him for his very own, which one do you suppose he chose?

Baby pigs are harder to carry than kittens or bunnies or even puppies. Spotty kicked and wriggled so in Abe's arms that Abe was afraid he might not be able to hold him. It would be dreadful to have his dear piggy run away from him out here on the lonely road home. So he rolled up the front of his coat, making a little bag for the precious pig to

lie in. When he got home, he made a bed of leaves in the corner of the cabin for it. He loved it and cared for it always, for was it not his very own "Spotty"?

### *Elijah Helps a Widow*

Once a poor lady and her little boy lived in a part of the country where there was almost no food. The corn and wheat seed could not grow. No rain had fallen for a very long time; so all the people in the land were without flour.

This good widow had just a little flour left in a barrel and a small bottle of oil. Her little boy was hungry, so she gathered a few sticks to make a fire with which to bake their last corn cake.

While the lady was gathering the sticks a stranger came to her gate. He was an old man and one of Heavenly Father's servants. His name was Elijah. He said to her, "Fetch me, I pray thee, a little water in a vessel, that I may drink." She was glad to help a stranger, and went to get the water. Elijah called to her again, for he was hungry, and said, "Bring me, I pray thee, a morsel of bread in thine hand." Heavenly Father cares for His servants, and had told Elijah to come to this lady for food. The poor lady said, "I have no bread, just a very little flour and oil. I was gathering sticks to make a fire and bake a cake for my little boy and myself." Elijah said, "Fear not. But go and do as thou hast said, but make me a little cake first and bring it to me, and then make one for you

and your son. Heavenly Father has promised that you will have enough flour in the barrel and oil in the bottle until the rain falls again."

The lady wanted to help Elijah when she learned that he was hungry. She thought, "He must be one of Heavenly Father's servants. I will make him the very best cake I can." So she went into the house and made her fire. She stirred the flour and oil together and put it in the oven to bake. After a while she opened the oven and looked at the cake. It was baked just right. How good it did smell! The lady was very hungry and so was her son, but she did not keep the cake. She took it and a cup of water to Elijah.

When she went back to the house she found that the barrel was not empty as she had left it. What was in it? She looked into the bottle and there she saw—what? Who had caused the flour to be in the barrel and the oil to be in the bottle? Why had Heavenly Father helped this lady? What do you think she did with the oil and flour?

Yes, and every day she made a cake for Elijah, because he stayed at her home until there was rain in the land and more grain grew. And there was always plenty of flour in the barrel and oil in the bottle. Heavenly Father was, indeed, kind to those people.

### *Elisha's House*

A long, long time ago there lived a good man named Elisha. He was one of Heavenly Father's servants. He traveled from one city to an-

other to help the people. He really had no home of his own.

One day he passed the house of a great lady. The lady knew that he was a stranger. She invited him into her home to rest. She prepared a dinner for him. And when he started to travel on again she said to him, "Whenever you come to Shunem you are welcome to stay at my home."

Elisha remembered the kind lady and what she had said; and whenever he traveled that way he visited her home.

One day the great lady said to her husband, "I know Elisha is a good man. He is a servant of God. Let us build a room for him, so that when he comes here he will have a quiet place to rest." The husband was pleased with the plan and said, "I will see to the building of the room."

The room was built on top of the house, for the roof was flat. It was the very best place for such a room. The steps were built by the side of the house. This would be handy for Elisha. He would be able to go to his room whenever he wanted to without disturbing the people living below. When the room was ready the kind lady put some furniture into it. What would Elisha need to sleep on? What else would he need in the room?

The next time Elisha went to the good lady's house he saw the new room, but he had no idea that it had been built for him. He was surprised when the woman took him up the stairs and opened the door

and said, "This is for you." Do you think Elisha was pleased with it? Yes, indeed, he was. He thanked the good lady and she left him.

He sat down on the chair to rest, for he was very tired. His day's work was done. It soon began to grow dark. What did he do so that he could see? Before he went to sleep on the nice bed I think he knelt down to pray to Heavenly Father and thank Him for something. What was it?

After that he always knew where to go when he was tired and near the city of Shunem. He knew that there was a little room on the top of the good lady's house, ready and clean for him, where he could rest.

He tried to think of something he might do for the lady who had been so kind to him. One day he spoke to his servant about it. The servant said, "The good lady has no children and it is a great sorrow to her." Then Elisha knew what to do. He would ask Heavenly Father to bless her with a child. And by and by a baby boy came to the home and the kind lady and her husband were very happy.

Suggested Songs:

"Sharing With Others."

"Love Everyone."

"Thank You I will Always Say,"

From: *Little Stories in Song.*

"If every little boy or girl  
Some loving word would say  
And just one kindly deed would do  
The world would be more gay."

*Kindergarten Plan Book.*

—Lorna Call

## Nursery —

*Lessons for October, 1945*

*Lesson No. 40 for October 7, 1945.*

It is assumed by the writer of our manual "Religious Nurture In Nursery Class and Home" that the children four years old shall have been promoted to the Kindergarten Department and that this, the first Sunday in October, is the beginning of a new year with a large number of the little people attending for the first time. In our case, however, this will not be true. No promotion will take place until the first Sunday in January. New little people, however, will join our class from time to time throughout the year. Our challenge is to make the Nursery department most interesting to children whenever they come. One way in which to do this is to produce new things such as new books, new toys, perhaps plasticine, etc. to replace those in which the children may have lost interest. Put away those things that have become stale and to which the children do not respond. At some future time these may be brought out again and other things put away. The old things are once again new, and happy, delighted children will rediscover them.

For the children who are comparatively new, it is suggested that they be taken for a walk around the nursery by someone with whom they feel at home. Let them watch or participate as they wish as you

go from one group of activity to another.

As opportunity permits, talk with the children about our Nursery class. Learn from them those things that have the most meaning for them. To develop within them a feeling of belonging, a feeling that they are loved by others and that what they think and do is important is basic in their religious lives.

*We Like To Come To Church*  
*Lesson No. 41 for October 14, 1945.*

"That's my teacher" is both a recognition and a tribute from a nursery child. To him his teacher is a wonderful person, second only to his parents. What she says and does is right. Upon her shoulder rests the responsibility for laying the foundation of a proper attitude toward Church and all that it stands for. A beautiful, full and rich environment is his right to expect, together with an understanding teacher to interpret it to him in a spiritual setting.

Our Heavenly Father has told us to share what we have with others. He desires us to live, work and play happily with other people. He asks us to be unselfish. He is happy when we love and admire our little friends for the good things they do. He likes us to do as much as we can for ourselves and to help others whenever they are in need. "We like to come to Church" because "My Teacher And I" do things together. We have "Fun In Nursery Class" because we and our little friends work and play happily to-

gether just as Heavenly Father wishes us to do. See pages 3 and 4 of "My Book For Fall" for the stories referred to.

*Our Church Is A Beautiful Place.*  
Lesson No. 42 for October 21, 1945

We sincerely hope that your particular Ward buildings are both clean and beautiful. If not, why not use your influence to gain local co-operation and thus follow the advice of the general Church authorities to clean and beautify your Church surroundings both inside and out. Beautiful buildings with well kept, artistic grounds surrounding have a profound influence upon people, especially young children. It serves to associate God's House with cleanliness and beauty and in turn with all things that are elevating and desirable. It has a carry over into daily life that is most desirable.

In your conversation with the children, especially call attention to what the children may have done to make the Church more beautiful. For example, if a child has brought flowers to school, it is to be hoped that the teacher will give him or her the opportunity to arrange them in a vase and place them where he thinks they will add to the beauty of the room. Colored leaves, pretty pictures, etc., might be brought and placed to give beauty and color. Compliment the children. Tell them how proud you are of their contributions and efforts. They might like to tell or show you the spots or places of beauty in your Ward Chap-

el or Nursery room that appeals to them. They might even be able to tell you what they think would make the Church or Nursery room more beautiful.

In "My Book For Fall" on page 8 is a story entitled "We Go To Church." Perhaps you may like to use this in the course of your conversation.

*Thank God For Happy Friends*  
Lesson No. 43 for October 28, 1945

This is the Sunday immediately preceding Halloween. Since it is the definite responsibility of the Sunday School to build within each child a sense of security that will carry over into the everyday situations in the home life of the child, we suggest that plans be made accordingly.

Our Heavenly Father wants us to have fun. He wants us to have a good time with our friends. Halloween is such a time. On this day some of our friends like to dress up in costumes and make themselves look like somebody else. (If you have access to some of the popular costumes you might display them and if you wish even permit some of the children to dress up in them so that all may see.) Sometimes these friends like to carry a Jack-O-Lantern with them. (If you wish one can be made with the children assisting.) All this is done so that we can have fun with our friends. We will want to thank Heavenly Father for happy friends and the happy times we have with them.

—Marie F. Felt

# The FUNNYBONE

## SEARCH

Young Westinghouse Edison Smith, the inventor, is hard at work on a new one—a combination of flapjack griddle and the automatic record changer, for quick breakfast service.

—*Railway Employees' Journal*

## COINAGE

Definition of the slot machine: Civilian booby trap.

—*Sunshine Magazine*

## MOBLITZ

Sergeant Jones—That young lieutenant has a head like a doorknob.

Corporal Smith—How come?

Sergeant Jones—Any girl can turn it.

—*Sugar House Bulletin*

## WHICH?

Uncle Sol threw aside the letter he was reading and uttered an exclamation of impatience. "Dog-gone it!" he cried, "why can't people be more explicit?"

"What's the matter, Pa?" asked Sue.

"This letter from home," Uncle Sol answered; "it says father fell out of the apple tree and broke a limb!"

—*Butler Bee*

## CORRECT

Jasper—What time does the 4 o'clock train leave?

Trainman—At 3:60, sir.

—*Progressive Opinion*

## GENEALOGY

The college boy describes his parents as "the kin you love to touch."

—*Case and Comments*

## LESSON

Angry parent: I'll teach you to make love to my daughter.

Sailor: I wish you would—I'm not making much progress.

—*Hospital Courier*

## SUCCESS

He planned to go on a vacation and forget everything. And the first time he opened his grip he discovered how nearly he had succeeded.

—*Railway Employees' Journal*

## HARMONY

Doctor (after examining patient) —I don't like the looks of your husband, Mrs. Smith.

Mrs. S.—Neither do I, Doctor, but he's good to our children.

—*Sugar House Bulletin*

## LAND'S SAKE!

When Mike saw the mountains in America, he wrote to his friend Pat back in Ireland: "Come over here at once and start farming. They have so much land, they are piling it up in hills—they have no place to put it."

—*Sunshine Magazine*

The new chapel is conducive to a worshipful Sunday School. Inside are beautiful curtains and drapes, floor coverings, and three classrooms, in addition to a Boy Scout room. Outside, buff brick walls taper into timber-striped stucco gables.

The Church began writing history in Wyoming nearly one hundred years ago. The original Mormon Pioneer Trail winds across the length of this state, noted for its cowboys, its big game (elk, antelope, moose, bear, etc.) and for its pine-toothed peaks and sagebrush-covered prairies. One of the first white settlements in the state was established in 1853 (fourteen years before Cheyenne was founded) by the Saints under the direction of President Brigham Young. The place was called Fort Supply. Its settlers were instructed to raise wheat for supplying flour to emigrant wagon trains on their way to Utah.

Yes, the Church has made pioneer history in Wyoming. But that isn't all. Today a growing family of wards in this state is adding more chapters to an already lustrous story.

WENDELL J. ASHTON.

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CHEYENNE (Wyoming) WARD CHAPEL

The story of Cheyenne Ward is quite typical in this day, when the Church is spreading its mantle of newly organized stakes across America.

Twenty years ago there was not so much as a branch of the restored Church in Cheyenne, Wyoming's capital which rests 6,000 feet above sea level.

In 1926, a few members of the Church residing in Cheyenne gathered together in a home, and under the direction of President John M. Knight of the Western States Mission organized a branch. Five days later regular branch meetings began, in a rented hall across the street from Cheyenne's post office. Five years later the Saints purchased a residence, and remodeled it into a branch home.

But this meeting place soon proved too small for the growing congregation. After seven years a building fund was started and three years thereafter (in 1940) work began on the present chapel, dedicated December 15, 1940.

While the chapel was under construction, the branch was organized into a ward in the newly created Denver stake. Today Cheyenne has a thriving ward with an excellent Sunday School. Faculty Meetings are held regularly. There are seven classes. Nearly two hundred persons attended the Easter services this year. Henry R. Pearson, able young business man from Brigham City, Utah, is superintendent. A. E. Wilde is bishop.

—More on other side